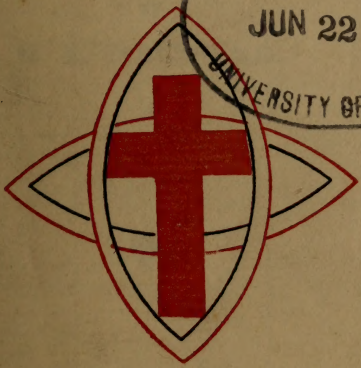
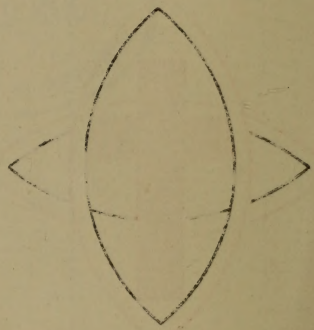
Colonial Church Expansion



Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!



COLONIAL CHURCH EXPANSION.

BY

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TO MANY UNKNOWN FRIENDS

IN MANY DISTANT LANDS

THIS LITTLE BOOK

IS INSCRIBED.

✠

O Almighty and Eternal God, Who hast revealed Thy glory in Christ to all nations, preserve the works of Thy mercy; that Thy Church, spread over the whole world, may persevere with steadfast faith in the confession of Thy Name, through the same Jesus Christ our Lord. *Amen.*

✠

Expect great things from God.
Attempt great things for God.

✠

Colonial Church Expansion.

I.

THE object of the following chapters is to give an outline, however rude and elementary, of the rise and spread and present status of the Anglican Church in our Colonies. Rough outlines are sometimes easier to follow than more elaborate and detailed representations, and though these are sadly unworthy of their great subject, they may perhaps serve to lead on to a desire for its closer study.

Most people, probably, will be ready to confess that their knowledge of our Church's history and progress in these far distant lands might be greatly increased. The fact is that recent and contemporary history of every kind is of all others the most difficult to place vividly before us. We gain flitting glimpses of it day by day, or week by week, in newspapers and journals, secular and ecclesiastical, but they leave a very transient impression on the mind of the ordinary reader, and to put them together into anything like a true picture is generally beyond our powers. In these chapters, therefore, we have endeavoured to collect and set forth some information as to the building up of the Church in the Colonies, or rather, it should be said, in some of the Colonies, hoping that even so humble a contribution may help to stimulate interest in the great work which is being done for Christ in the mission-field of our own country-people ; work done often in lonely outposts with fainting hearts, with no human voice near to say, "Well done."

It is of this mission-field chiefly that we wish to speak, because it is the one that seems always, strange to say, to be

the least attractive, and therefore it is the one most needing help and sympathy. To found and to create is always more fascinating than to nourish and build up, and the call to preach to the heathen appears to stir the heart with a deeper enthusiasm than the call to minister to those who belong already to the Church's fold. Yet who can doubt that if it be our duty to 'go into all the world and preach the gospel to every creature,' it is also our duty to preach it through the lives of those whom we are daily sending forth to people the countries of our great Empire; and how may this be done if our provision be not adequate for maintaining the faith and devotion of these children of the Church who go out from us, and if thousands of them are lost to Christian life because we do not care for their souls, or realize our responsibilities towards those who are still of our own race and of our own Church?

More than a hundred and fifty years ago, when the foundations of our Colonial Empire were barely laid, Bishop Butler, 'the soberest of great thinkers,' pleaded 'that navigation and commerce should be consecrated to the service of religion by being made the means of propagating it in every country with which we have any intercourse.' That this glorious ideal still falls short of realization all will be ready to allow; unfortunately we do not even yet grasp the idea of our own personal and individual duty in the matter, however humble may be the service we can render. As has been well said by Bishop Westcott: 'We have in a great measure forgotten that it is the privilege, not of the clergy only, but of all believers, of women no less than of men, to bear witness to the truth according to their experience of it. As Christians, all have become partakers of the Christ, and are debtors to all men.'

But though our duty to our own people must evidently come first, it need not and cannot stop there. On the contrary, the patient building up of our own Church for our own people throughout the great Empire of Greater Britain must always prove the best foundation for true missionary enterprise, and all missionary enterprise built on this foundation has been, as far as human eye can discern, the most successful, because the most stable and permanent. Thus surely the greatest and deepest responsibility rests upon those

at home to train each individual in his or her capacity to feel that when they leave their mother-land they do not leave their Mother Church behind them; but that in some sort they go out themselves as her representatives and missionaries, to fill, in all simplicity, that 'vocation and ministry' to which Christ has called them in the Church, which is His Body.'

II.

The Growth of the Church in Australia.

TO follow even in roughest outline the progress and development of the Anglican Church in the great Island Continent of Australia must fill the mind with astonishment—not that so much remains to be done, which is indeed true, nor that the appeals for help are so loud and pressing, which is indeed inevitable, but that so much has been done already to 'possess the land' for Christ and His Church. When we think of the enormous difficulties that have had to be faced, of the spaces of territory to be covered—spaces so vast as to be practically beyond the reach of our imagination—of the distance from the Mother Church at home, and the apathy of too many of the sons and daughters of that Church who for years have left unrealized their duty to their colonising fellow-Christians—when we think of all these things, we cannot but stand amazed at the fact that the first bishopric, founded in Australia in 1836, is now, after a lapse of only sixty-three years, represented by the six dioceses of the province of New South Wales, the eight dioceses included in South Australia, Victoria, Queensland, Western Australia and Tasmania, and the six dioceses of the province of New Zealand. It is difficult at first to grasp the idea that this same original bishopric of Australia comprised not only the whole of Australia, but Tasmania and New Zealand as well; and the statement that it was previously an Archdeaconry in the diocese of Calcutta would be almost enough to provoke a smile if such were allowable on so grave a subject as Church organization!

Let us see a little more in detail, first, what the whole of Australia comprises; and then how these fourteen bishoprics have been evolved one from the other as need arose.

Australia, as perhaps everybody knows, is the largest island in the world, and derives her name from the Latin word *australis*, 'south.' The area of the country is about three million square miles. It is an immense plateau, of

which the eastern side is the highest. The great range of the Australian Alps, on the south-east near the coast, rises to 7,000 ft., the highest range in New South Wales to an average of 2,500 feet.

Australia is divided into five colonies—N. S. Wales, Queensland, S. Australia (claiming the Northern Territory as a dependency), Victoria and Western Australia. A glance at the map will show N. S. Wales stretching along the eastern coast for 700 miles, with Queensland to the north and Victoria to the south. Then further to the west comes South Australia, which, by comprising North Australia (Alexandra Land and Northern Territory as explained above) reaches right across the island continent. To the west again, divided, as may be observed on the map, by a sharp boundary line, lies Western Australia, of which the south-western corner is colonised. This is not a difficult map to learn by heart and remember. The outlines are simple, and must be borne in mind if we are to follow the organization of the Anglican Church in these colonies.

As for New South Wales itself, it seems to have got its name from that hero of olden times whose voyages we used to hear about in the days of our childhood—Captain Cook to wit! Up to about half-a-century ago it was chiefly known as a distant prison of the empire, but by a justifiable agitation (for why should a new and rising country be sullied with the crimes of an old one?) the penal settlement was abolished in 1840, and the colony became prosperous owing to the occupation of its great pasture lands by thousands of sheep, as well as by the discovery of gold. Victoria, though the smallest colony in Australia, is the most populous, partly, it seems, owing to the discovery of gold in Ballarat.

Each of these five self-governing British Colonies has a Governor and Parliament, the Governor being appointed by the Crown, and constituting the official medium between the Colonial Government and the Secretary for the Colonies, the Agents-General in London forming, of course, another link between the Colonies and the Colonial Office. The loyalty of Australia to the Queen and the old country must always be a source of gladness to patriotic hearts both here and there.

We must now return to the year 1836 and the first bishopric of Australia, though we ought not to omit some mention

to the earliest brave pioneers: the Rev. Richard Johnson, first chaplain at Sydney, who was aided by the Rev. Samuel Marsden, of whom we shall hear again presently in connection with the founding of the Church in New Zealand. Bishop Broughton was the first Bishop of Sydney, where he had worked some years as Archdeacon, the appointment having been pressed upon him by that keen observer of men, the great Duke of Wellington, who prophesied at the same time 'That there was no telling to what extent and importance these new colonies may grow!'

From the Diocese of Australia New Zealand was detached in 1841, and Tasmania (itself a large island to the south of Australia) formed into a diocese in 1842.

In 1847 the Bishopric was divided into the Sees of Sydney, Newcastle, Adelaide and Melbourne, the Bishop of Australia being created Bishop of Sydney and Metropolitan of Australia and Tasmania. Each of these four dioceses were again subdivided as follows:—

1. Out of Sydney was carved in 1863 the Diocese of Goulburn, comprising the S.E. part of N. S. Wales, and out of Goulburn was formed in 1884 (through the munificence of the Hon. J. Campbell, M.L.C. of Sydney) the Diocese of Riverina, comprising the western portion of N. S. Wales, 200,000 square miles with 15 clergy and lamentably in need of help. Sydney was further reduced in 1869 by the creation of the See of Bathurst. The Diocese of Sydney now consists of part of the East Coast of N. S. Wales, and measures about 100 miles from north to south and 100 miles from east to west. The Church is maintained chiefly by voluntary support, as State aid is fast dying out. There is a Cathedral and Deanery at Sydney, which is, of course, the natural centre for Church work in the Diocese. In the Australian Church we can watch the effect of the transition from State aid to Voluntaryism. Dr. Thomas, the first Bishop of Goulburn, who was consecrated by Archbishop Longley in 1863 in Canterbury Cathedral, was the last Bishop appointed by letters patent of the Crown. His successor, the present Bishop Chalmers, was unanimously elected Bishop by the Synod of the Diocese in June 1893.

2. Out of Newcastle, founded in 1847, under the good Bishop Tyrrell, was evolved, in 1865, the Diocese of

Grafton and Armidale, embracing an area of 70,000 square miles in the N.E. of N. S. Wales. Grafton, near the mouth of the Clarence River, has a population of 5,000 and Armidale of 3,800. Part of the Diocese of Newcastle has also been ceded to the Diocese of Bathurst formed in 1869.

3. Adelaide (South Australia) was diminished in 1857, ten years after its foundation, by the formation of the great Diocese of Perth, which includes all Western Australia. The debatable Northern Territory, however, still hangs on to the See of Adelaide, which seems to be a Diocese needing much help and encouragement owing to its very scattered population. An effort, however, is now being made to found a new Bishopric for North Australia.

4. Melbourne (Victoria) now includes the eastern half only of that colony, the western half having been formed into the Diocese of Ballarat in 1875.

Turning now to Queensland, which was separated from N. S. Wales and made a new Colony in 1859, we find it divided into three Dioceses:—1. *North Queensland*, with its 250,000 square miles and a population composed almost entirely of English, Scotch, and Irish settlers, asking for energetic young clergymen, and ready to welcome them. 2. *Brisbane*, founded 1859, and including Southern Queensland, is presided over by Bishop Webber. Brisbane wants a cathedral, men, and funds. 3. *Rockhampton*, formed in 1892 out of Brisbane, and occupying Central Queensland. This is an infant diocese, and, as far as we can understand, wants nearly everything. The following quotation is from a speech by the Bishop of Rockhampton:

'Surely,' he said, 'England had been called forward among the nations of the earth to do the great work of colonisation, only because if she were faithful to her trust, and earnestly discharged the task which God had assigned to her, she would become the great missionary force of the world; and if so, as was long ago prophesied, she would become also the great mediating force in the union of Christendom. As years went on that force would grow more and more, and the chief reward of their work would be the gradual drawing together of the various severed branches of the great Church of Christ, and where they sought to evangelise they would find reunion. Having quoted some words of the Duke of Devonshire to the effect that the history of the past was as nothing to what was yet in store for our country, both in the development of her Colonies and in drawing them and the old country more and more closely together, the Bishop went

on to say something of his own Diocese, which was a sort of type of how new Dioceses were being formed; and how, unless we were careful, we might very soon quite starve those new Dioceses in our very zeal, it might be, to help others which we might imagine needed our help, and so leave the poor struggling Colonial Churches without support when they wanted it most. People thought Australia must be a very rich country, but did not appreciate the fact that in such a Diocese as that of Rockhampton, forming the central division of Queensland, while it was very rich in natural resources, yet those who derived their wealth from Queensland did not live there, and the whole stress and burden of the financial part of the work fell upon those who, though generous and willing to help, had not the means of helping. They had to minister to an immensely scattered population, covering a Diocese as large as the German Empire, yet with only a handful of clergy, not so many as, or certainly not more than, some parishes in London had upon their own staff. What could they do? It might be said they ought to have more clergy. There were large numbers of our fellow-Church people who were not in the way of receiving just the ordinary ministrations of religion. They were so scattered, they lived so far away in the bush, and there was not the staff of clergy adequate for the work; and so from month to month and from year to year there were those actually in English Colonies, members of our own English Church, who, whether they wished it or no, were not yet provided with just the ordinary means of grace . . . . And what is the result as to those who are not provided for? In a short time they will be alienated. They will join other religious communities, or they will go from Christianity altogether, simply because we have been behindhand in ministering to them as we ought to have done. Surely you will hardly think that enough has been done when a new Diocese has been sketched out on paper and a Bishop has been appointed, and then told to go and do what he can. Bishops are human, you know, and they cannot do impossibilities. They cannot go and take up a new Diocese and organize it, and provide means of grace for the people dwelling there, without a halfpenny of money to do it with, or an adequate staff of clergy. You who are living at home, and who have not been in the Colonies, cannot appreciate the tremendous contrast between your advantages and our needs . . . . The fact is that we—your own people, who have gone many thousand miles across the ocean in search of fortune or of a livelihood—are spiritually starved because we have not, I will not say the luxuries, but even the necessities, of religion. All we ask for is that, wherever there are a few people to justify it, we may be able to plant down a little inexpensive wooden church, and to see that the services therein are administered not less frequently than, say, once a month or so. There ought to be an opportunity for every Church family at least to get their children baptized, to hear the Word of God preached, and to receive at times the Holy Sacrament. These, you will see, are simply the bare necessaries of religion, and yet, at present, we cannot get them. The Bishop concluded his address in the following words: "Do not let slip your own individual opportunity of ministering in this great cause; and, whether it be through your guilds or societies, or whatever organization is being employed for the furtherance of this work, may God's blessing abundantly rest upon you."

In concluding this rapid sketch of the Australian Dioceses we must not omit to mention that the Diocese of Tasmania,

founded in 1842, comprises now, as then, the whole of Tasmania and its dependent islands, an area amounting to 16,778,000 acres. Nor must we forget the last great effort of the Australian Church, the founding of her first Missionary Bishopric in New Guinea. The consecration of the Rev. M. J. Stone-Wigg (formerly Canon and Rector of St. John's pro-Cathedral, Brisbane) in the Cathedral of Sydney on the 25th of January, 1898, was an event of the deepest interest, and a living instance of the missionary vitality of the Anglican Church.

When we read of all the vast areas, and the large numbers of population comprised in the Dioceses we have spoken of, it is natural for the most enthusiastic hearts to sink at the idea of the work of the Church being organized so as to make any appreciable impression on the vast needs that lie before it. Nevertheless, inasmuch as principles are worth so much more than mere organization, inasmuch as *being* is so much more important than *doing*, all who are humbly desirous of furthering God's Kingdom on earth can help in promulgating the great truth that it is within the power of each individual who belongs to a community to preach Christ by their lives; that it is not only the duty of the clergy who go out to minister in distant lands but of *all* who go out for work or business to show by their Christian love of the brotherhood, by their self-sacrifice and their humility, that they are members of 'the blessed company of all faithful people'; and that this applies to every class, to the soldier or the settler, to the clerk or the man of business, to the wife and mother of the family, to the governess or the lady-help, down to the poorest working girl who goes out to seek for employment or to join her friends already settled in a distant Colony. It is this thought which is not enough placed before those who leave us to make homes in other lands, and which has been so strikingly and eloquently set forth by Canon Gore in an Epiphany sermon on behalf of Indian Missions that we venture to quote it here:

'Unmistakably it is an admirable thing that men and women should go as missionaries, and they are greatly needed. Unmistakably important is it that parishes and individuals should be interested to give money and to have knowledge, and to say prayers for Missions. But there is something much more important than all this, and that is that Christians should recognise that when they go abroad they are, whether they like it or not,

missionaries for good or for evil. Ask any missionary in any part of the world where Europeans are what is the main hindrance to the spread of the Gospel. It is the divisions among Christians, but much more, incomparably more, the immorality and irreligion of Christians. Can you conceive for an instant what it must be to preach the Christian doctrine, and to explain to the people what the Christian life means, when all the time you are conscious that just in the background there is that life exhibited just behind you, and it is foul with every sort of sin? Can you, I say, conceive how that would take the heart out of missionaries? Well, there is one remedy for that, one only remedy. *That remedy lies in the heart of the Church at home.* It is in the restoration of the higher standard of Christian life and Christian discipleship. It is in the real recognition that there is such a thing as Church membership in Christianity which is quite different from membership in a nation. It is making the distinction between membership in the Church more real. It is in raising the definite ideal of what a Christian means and is. It is in pressing upon all people who go abroad, whether as soldiers or in commerce, that they go abroad either as the best and most effective missionaries for Christ, or as missionaries of inconceivable effect against Christ and for the devil. Now, it does seem to me that people forget that immensely. When our friends and our relations go abroad, we hardly do anything at all to impress upon them this most conspicuous truth of their responsibility, wholly apart from preaching, by the mere fact of the example which their lives give, their responsibility in regard to the general impression which will be gained by the natives of various countries to which they go as to what our religion is worth.

'And so it comes back to the heart of all things—to that which must be the heart of all things, for each man, each woman in every town when they are about missionary work. All missionary activity runs back upon Christian life. All our power in praying and working for missionaries, whether we are abroad or at home, runs back upon our own heart and will. *Those can speak for Christ and work for Christ who have first of all given Him the homage of their hearts, who have first of all brought whatever be their most valuable gift, and endowment and capacity, their gold and their frankincense and their myrrh, and laid them down at the feet of the holy Child Jesus.*'

III.

The Founding of the Church in New Zealand.

IT will be remembered that New Zealand was spoken of in our last paper as having been detached from the great Bishopric of Australia in 1841, but the seed of the Gospel was first planted there at the beginning of the century by Samuel Marsden, an English chaplain at Sydney ; struck with the appearance of some remarkable Maori chiefs who happened to come to that city, this good man made friends with them, entertained them hospitably at his house, and never rested till he had induced the Church Missionary Society to start a mission in New Zealand, which he himself for many years, by frequent visits from Sydney, and by every means in his power, personally encouraged and developed. The history of the Church in New Zealand may therefore be divided into two epochs—the Missionary period from 1814 to 1841; and the period of Episcopal organization from 1841 to the present time.

That the Church was so early planted in the land of 'the long white cloud,' in all the integrity of its episcopal system, was chiefly owing to the far-reaching counsel of Bishop Broughton of Australia. This wonderful man seems to have been gifted with those rare powers of prophetic insight and constructive imagination, without which no creative work for the future can be initiated. The year 1841 was, indeed, a memorable one for New Zealand ; for in May it was declared an independent colony, and in October, in Lambeth Palace Chapel, was consecrated its first great Bishop—George Selwyn, whose earliest introduction to its shores was in this wise : Henry Williams (that devoted labourer in the Maori mission field) was holding his Bible-class one evening, when a card was put into his hand being on it the words, 'The

Bishop of New Zealand on the beach'; and there he was, helping to drag up his boat with his own hands!

Truly, if ever the history of a Church had the elements of the romantic and the picturesque it is the history of the Church in New Zealand. The country itself so grand in its mountain scenery, its enormous lakes and forests of pine, the Maori race with so many noble qualities in spite of its savage barbarism, so eager to learn the Scripture, so teachable and so appreciative of kindness; and among them all, moving the figure of the wonderful 'skipper-bishop,' as he was called, with his love and courage, his quick grasp of the language, his practical knowledge of seamanship, so that a sailor is recorded to have said 'that it was enough to make a man a Christian to see the Bishop handle a vessel'—his unflinching boldness mingled with a tenderness which won the love and trust of the Maori heart, so that when zebras were brought into the country and vain attempts were made to ride them, a native chief asked if the Bishop had tried to break them in, and, on being told that it was impossible, replied: 'How so? He has broken us in and tamed the Maori heart; why not the zebra?'

But this is the bright side of the picture. What the struggles and the difficulties were, the hard work and the anxiety, the disappointments and distresses which furrowed deep with lines of care the rugged face of the hero-bishop during twenty-six years of life in New Zealand, who can guess or record? Foremost amongst the simultaneous labours of those twenty-six years were the organization of the Province into the six Dioceses that now exist there; the carrying though of the Church constitution, built up stone by stone, as it were, under the Primate's wise and large-minded superintendence to secure the freedom of the Church on a sound and orderly basis, consecrating its bishops and managing its own affairs through its own General and Diocesan synods, and last, not least, the evangelisation of Melanesia, to which he had made seven voyages before the coming of the beloved 'Coley Patteson' in 1854.

New Zealand, as every one knows who studies the map, is composed of two large islands—North Island and South Island—separated by Cook's Straits, named, of course, after our ubiquitous friend, Captain Cook, who visited New

Zealand in 1769, and formerly took possession of it for Great Britain. The Diocese of Auckland, where Bishop Selwyn first established himself in 1842, occupies the northern part of North Island. Wellington Diocese, to the south, was founded in 1858 under the Bishop's loved and trusted comrade, the Rev. Charles Abraham, who had been his fellow labourer at Eton, and tarried behind there for eight long years until he had finished the work which his friend had left him to do. The Diocese of Waiapu comprises the eastern district of North Island, and this in 1859 was put in charge of Archdeacon Williams, one of the oldest and most respected workers in the Maori Mission; indeed, Waiapu, with its almost exclusively Maori population, might almost be considered a Missionary Bishopric. Turning to the Southern Island, we find the Diocese of Nelson to the north, founded in 1858 under Bishop Hobhouse; Christchurch in the centre, founded in 1856 under Bishop Harper; while Dunedin, a much later creation, occupies the southern part of the island, and was formed in 1866 out of the Diocese of Christchurch.

Besides these six Dioceses the Province of New Zealand includes two missionary Bishoprics—Melanesia and Honolulu; the evangelization of the former and its organization as a diocese under Bishop Patteson was due, with God's blessing, entirely to the energy and devotion of Bishop Selwyn, and was of all his works, we believe, the one nearest his heart. Thus he writes in August, 1854, to the Rev. E. Coleridge, asking him to help him raise a fund for the endowment of a bishopric for the Western Islands of the Pacific:—

'Much has been done for New Zealand . . . but Melanesia is a field entirely new, comprising an unknown number of populous islands, known on the maps by the names of New Caledonia, the Loyalty Islands, Banks's Islands, Santa Cruz, Solomon's Islands, New Hanover, New Britain, &c., extending as far as the great island of New Guinea.

'You are already aware that it has pleased God to enable me to make seven voyages through the southern part of Melanesia, and to visit about fifty islands, in about half of which we have held intercourse more or less with the native people, and prepared the way for future undertakings. From ten of these islands we have received scholars at our Central School, to the number forty, speaking different languages. It will not be, as in New Zealand, where the Testament, printed in the native language at the extreme north, was carried by native teachers one thousand miles to the furthest villages in the Southern Island, and was there read in places

unvisited by an English missionary. We must look forward to a long and persevering effort before we can hope that much ground will be gained under circumstances of peculiar difficulty.'

It was in this letter also that the writer stated his conviction that a missionary Bishop should always be sent out first with some tried friends, such as he had had himself, and a few schoolmasters, and that their efforts should be devoted to raising up *a native ministry.*

With Bishop Selwyn to ask was generally to have, and in response to this appeal £10,000 was quickly raised for the bishopric, and a new vessel, the *Southern Cross*, provided for the use of the Mission ; in this same year also Coleridge Patteson returned with the Bishop to New Zealand, and after working under him for some years and devoting himself specially to these islands, was consecrated Bishop of Melanesia in 1861 by the Metropolitan, assisted by the Bishops of Nelson and Wellington. It was in (this same year that the first Bishop for the Sandwich Islauds Honolulu) was also consecrated. What interesting memories attach to the Hawaii Queen, one of the prominent figures at Her Majesty's Jubilee service at Westminster in 1887, and what thoughts of the brave martyr of Molokai—Father Damien—whose place is in the calendar of 'all saints' in every com munion.

Of the labours of Bishop Patteson, and of his glorious death in 1870, we cannot speak here, but all may read of them in Miss Yonge's biography of the brave pioneer for Christ, who gave up his life as the first fruits of the Church in these 'isles of the sea.'

Bishop Selwyn's own son succeeded to the work, for which he volunteered in 1873, being consecrated Bishop of Melanesia in 1877. To him, whose praise is in all the churches, succeeded in 1894 the present Bishop (the Right Rev. Cecil Wilson), and with him are working a staff of eleven English and nine native clergy, three English lay workers, and 381 native teachers, besides 200 in training at Norfolk Island. So has the principle laid down by the great pioneer Bishop taken root and flourished, and brought forth fruit in due time, that a native ministry was the true foundation for the Church's work in these lands.

Very beautiful and touching is the account given us, in 'The Light of Melanesia' (S.P.C.K.), of the services in St.

Barnabas Memorial Church, Norfolk Island, with its lovely English marbles and painted glass, in the midst of which echo the prayers of the Church in the Mota language The Islands of Nukapu, and Santa Cruz, are consecrated by the graves of Bishop Patteson and Commodore Goodenough, and the cross that marks them in each case bears silent witness to the self-sacrifice of those who 'loved not their lives, even to the death.' On Bishop Patteson's cross is inscribed the words:

IN MEMORY OF JOHN COLERIDGE PATTESON, Missionary Bishop, 'Whose life was here taken by men for whom he would have gladly given it.' Sept. 20, 1871.

When Bishop Selwyn became Bishop of Lichfield in 1868, and in 1878 was taken to his rest, he left to New Zealand the legacy of a great memory, the memory of a life lived amongst his 'Maori children,' as he loved to call them, a truly Apostolic life, simple, brave and kind; always at home wherever he might be, in the native hut or amidst the deliberations of the Synod, on the tossing wave, steering his little bark before the storm, or preaching his great, strong, graphic discourses to the assembled multitudes; drawing disciples after him wherever he went by the magnetism of his friendship, his powerful will, his steady enthusiasm, and by the great gift he had of rejoicing in the work of others as if it were his own. His life was one long toil, and even in death the cry was still the same: 'I am growing idle, who is looking to that work?' Even in his wanderings at that last hour his heart was with his 'Maori children' still. 'They will all come back,' he said, thinking of those sad days of apostasy after the Maori war, caused alas! by the greed of land—and so indeed they did.

Truly the Church in New Zealand has a great record in the past; pioneers brave and holy from the days of Samuel Marsden even to the present time have been granted to her:

God buries His workers and carries on His work.'

IV.

The Church in British North America.

WHEN General Wolfe steered down the dark waters of the St. Lawrence repeating Gray's Elegy to his companions on the fateful night before his great battle, he little dreamed how far-reaching would be the consequence of the glorious enterprise that lay before him; and when he had led his troops on the wings of courage up the steep ravine to form that wonderful 'silent wall of red' on the Plains of Abraham, he saw indeed the white uniforms of the French 'run' before the British troops, and knew that the taking of Quebec must follow; but only a prophet's vision could have foreseen that the winning hazard on which he had staked life and reputation would place in the hands of England the key of North America from ocean to ocean, and at the same time begin the history of the United States.

For the fall of Quebec and subsequent treaty of Paris in 1763 led also in the sequence of events to the revolt of the thirteen British provinces. 'Scarcely were they free from the incubus of France, when,' as their own historian, Francis Parkman has told us, 'with astonishing audacity they affronted the wrath of England in the hour of her triumph, forgot their jealousies and quarrels, joined hands in the common cause, endured, and won.'

Thus the disunited Colonies became the United States, and were lost to England at the Declaration of Independence in 1776.

The history of the Church in North America may be said to have commenced some ten years later than this event, and forms a marked contrast to the records we have tried to follow in New Zealand. There we saw a whole island-country dominated by one master-mind, one ardent soul on fire with the love of Christ and His Church, to whom it was given during his lifetime to see the fruit of his labours in the

organization of Episcopacy right through the country he loved, and even to the 'waiting islands' beyond. We saw also the conversion of a whole native race to the principles of Christianity, a race of pure unmixed ancestry, barbarous and unlettered, without preconceived ideas or any previous attempts at civilisation, prepared only by a comparatively short period of missionary work for the reception of the complete organization of the Church in all its fulness and stability.

In North America, on the contrary, we have the most varied mixture of races that can be found anywhere; the Indian tribes, such as the Iroquois, Crees and Blackfeet, romantic in name, savage and fleet of foot, the original possessors of the 'forest primeval,' and victims too often, alas! of the treachery and greed of civilised man; then we have the French Roman Catholic settlers, who had occupied the land before the cession of Canada to England in 1763, and thus introduced a permanent French element still to be found on the picturesque banks of the St. Lawrence, where the French language, customs and songs are lingering yet, and French Canada survives in spirit amidst British possessions; then the loyalist colonial exiles who migrated from the States after the American Declaration of Independence formed another element in the population, and last, not least, the English, Scotch and Irish settlers who have from time to time emigrated from lesser to greater Britain. Amongst the latter may be reckoned those ministers of the Gospel who even before the establishment of any Bishopric, taking their lives in their hands, went out by twos and threes to minister to the scattered settlers in Nova Scotia and Newfoundland, and amongst the lonely wilds of the great North-West.

It was in 1867 that the idea of a legislative Union among the various British American colonies found expression in an Imperial Act which now unites the whole of British North America into one Confederation under the name of the Dominion of Canada. By this act the executive authority is vested in the sovereign of Great Britain and Ireland, and carried on in his name by a Governor-General and Privy Council; there is an Upper House and a House of Commons, and each province has its own Lieutenant-Governor and local parliament, subject to the Governor-General.

The actual foundation of the Episcopacy in these regions had much the same beginning as in Australia. Just as Bishop Broughton was consecrated Bishop of the whole island-continent of Australia, so Bishop Inglis was consecrated in 1787 to the Diocese of Nova Scotia, including Upper and Lower Canada, New Brunswick, Prince Edward's Island, Newfoundland and Bermuda, or in other words he was made Bishop of the whole of North America! Practically, of course, his oversight included only Nova Scotia and Bermuda. This was the seed from which the Church has expanded into the twenty-one Bishoprics that now exist. In the Province of Canada, ten Dioceses: Nova Scotia, Quebec, Fredericton, Toronto, Huron, Niagara, Montreal, Ontario, Ottawa, and Algoma. In the Province of Rupertsland, ten Dioceses: Rupertsland, Moosonee, Saskatchewan and Calgary (two Dioceses under one Bishop awaiting division), Mackenzie River, Selkirk, Qu'Appelle, Athabasca, British Columbia, New Westminster, and Caledonia; and besides these the independent Diocese of Newfoundland.

Out of this vast territory the second Diocese formed was that of Quebec, in 1793, under Bishop Jacob Mountain. This embraced originally the whole of Upper and Lower Canada. It has been blessed with a succession of bishops of saintly life and of remarkable devotion and ability. From the Diocese of Quebec was formed in 1839 the See of Toronto (including the whole of Upper Canada), under Bishop Strachan, a man of great power and energy. Later on the Toronto Diocese was again subdivided, the western portion becoming the Diocese of Huron in 1857, and the eastern the Diocese of Ontario in 1861. In 1850 the western portion of the Diocese of Quebec was formed into the Bishopric of Montreal; and the year 1851 was also memorable as the date of the first Synod of the Canadian Church, held in Toronto, under the auspices of Bishop Strachan. The next-formed Dioceses in this group were Ontario, in 1862 (now an Archbishopric), the Missionary Diocese of Algoma in 1873, and Niagara in 1875; and the recently-formed Diocese of Ottawa.

It is only those who have travelled through the vast expanses of country represented by these names that can at all realise their magnitude, and the courage and patience that

must be required to oversee the mission stations scattered amongst this vast territory. As has been well said :

'It is almost speaking in an unknown tongue to tell the inhabitants of a sea-girt isle of a few hundred miles in extent, that there is a railway running almost in a straight line due west from one ocean to the other' 3688 miles in length, and wholly within British territory.'*

A trip of twelve hours on board the Canadian Pacific Railway would do more to explain the matter than many descriptions. Before, however, we follow this grand line of rail (one of the greatest of human achievements) into the far west, and trace the growth of the Church in those still wilder lands, we must return for a few moments to the shores of the Atlantic, to the earliest Colonial See—Nova Scotia, comprising the island of Cape Breton and Prince Edward Island. This was once the land of Acadie, the scene of one of the best-loved stories of our childhood, the tale of Longfellow's faithful *Evangeline.*

Still stands the forest primeval ; but under the shade of its branches
Dwells another race, with other customs and language.
Only along the shore of the mournful and misty Atlantic
Linger a few Acadian peasants, whose fathers from exile
Wandered back to their native land to die in its bosom.

The adjoining country of New Brunswick, formerly included in the Diocese, was made into the separate Bishopric of Fredericton in 1845 ; while a little earlier still, in 1839 (the very same year in which the Diocese of Toronto was formed), Newfoundland and Bermuda were also constituted a separate Bishopric under Bishop Spencer, afterwards Bishop of Jamaica.

Of Newfoundland we will speak again presently, but now we must hasten back to the Province of Rupertsland, and, taking a place in the great railway speeding to the West, we shall be carried on to Winnipeg, the centre of the Diocese of Rupertsland, where resides the Archbishop and Primate of All Canada. This Diocese, formed in 1849, includes now *only* Manitoba, part of Keewattin and part of Ontario. The eastern division of it, which we must leave behind us on our journey, has become the Diocese of Moosonee, where we are told that parts of the Bible, the Prayer-book and the

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* 'Eastern Canada and Newfoundland. *Colonial Church History* (S.P.C.K.)

Pilgrim's Progress have been translated into the language of the Crees, Eskimos and Ojibbeways. Blessed John Bunyan! couldst thou but have known what would come to pass!

The next Diocese on the line is that of Qu'Appelle, founded in 1884 under Bishop Anson; to the north, again, is Saskatchewan, formed in 1872, and Calgary out of it in 1888. But before we cross the Rocky Mountains we must give a glance at the map of the Great North-West Territory, comprising the Bishoprics of Athabasca, Mackenzie River and Selkirk, all founded within the last twenty years, and stretching right away up to Alaska. It is wonderful to think of this pioneer work of the Church, ministering to the needs of all these scattered settlements—to Indians, and fur-traders and gold-miners—and planting missions almost up to the Arctic regions.

Crossing the Rockies at last we come to British Columbia, which at first was all one Diocese, but in 1879 became three —Columbia, New Westminster and Caledonia. These last are all what are termed independent Dioceses.

Thus, in rapidly sketching the progress of the Anglican Church in British North America, and looking at it both from the historical and territorial point of view, we can see that its ecclesiastical federation has followed up the track of the Colonial Confederation itself—that door after door has been opened with the key which 'the gallant invalid' put into the hands of England as he lay dying on the plains of 'Maître Abraham'; that post after post has been occupied, and is being held for Christ in the great dominion of the 'place of huts,'* even up to the Arctic regions of the great North-West.

It only needs for Great Britain's heart to wake to the fact that her true mission field is to be found in her own dominions, and in building up her Church in these vast countries with the living stones of Christian lives, as well as with the necessary fabric of a great and complete organization. But for this a great reserve force of devotion will need to be called forth and sacrifices made to supply the pressing claims which are pouring in on every side. Lives are wanted, full

* Canada takes its name from the Indian word *Kanata*, 'the place of huts.'

of simplicity and self-abnegation ; leaders are wanted and followers ; labourers in the field of education, to train up the rising generation of Greater Britain in the principles of the Church and in the true love of the brotherhood ; and patient toilers, too, who will not despise the lonely stations or the scattered work which makes no show in earthly records.

Last and least, but still very necessary, money is wanted. Some day, when people come to see that they might almost found a Colonial Bishopric for the price of an evening's entertainment or of some article of luxury with which they could easily dispense, it will make a difference to the Mission work of the Church of England. But just as the Australian and New Zealand Churches are working, as we have seen, for the cause of Christ in New Guinea and Melanesia, so the Church in Canada has also 'the seed within itself,' being well imbued with a true missionary spirit, as is notified by its *Board of Missions* and by the patient devotion of the *Ladies Auxiliary* to the same, in which the work of women is organized and utilized. This, too, is surely according to the mind of the Master, who, in those blessed words 'Go tell My brethren,' accepted women as amongst the first messengers of the Gospel of the Resurrection.

V.

Newfoundland.

THE romantic interest which still lingers round the discovery of Newfoundland, the first acquired shores of 'Greater Britain,' has been revived of late by the fact that it is just 400 years since Master John Cabot, Venetian by birth and Bristol merchant by trade, set forth on his voyage, armed with letters patent from Henry VII., and inspired, so we read, in great measure by the ancient legends of the Isles of Brandan and the Seven Cities of the Spanish Bishops. Truly it could only have been in the childhood of our hard-headed race that men were moved to enterprise by fairy-tales such as these, but so it was, that at last, if we may credit the chronicle which has been handed down to us, 'the Venetian fellow,' as his compatriots styled him, after wandering about considerably, at last fell in with *terra firma* and planted the English flag and the flag of St. Mark for Venice on the 'New found land' of North America. For more than a century after this discovery the spirit of adventure seems to have died down in England, and it was not till the end of the sixteenth century that the first charters for settling the island were granted to English colonists. With these early expeditions chaplains appear to have been sent out, but yet another hundred years rolled by before any real effort was made by the Church of England to send out missionaries to the fisher folk on the wild shores of their earliest colony. At last, in 1697, one man, the Rev. Mr. Jackson, was persuaded by the planters to settle amongst them with a precarious stipend of £50, and the whole island of Newfoundland for his parish. Here he laboured for nine years, and was succeeded by others; but even in 1839 when, as we have said, Bishop Spencer was consecrated first Bishop of Newfoundland, he found only eight clergymen in the whole colony and the Church itself in a very feeble condition. After four laborious years, in which he was chiefly occupied in laying the foundations for future work, Bishop Spencer was succeeded in 1844

by one whose memory is still revered for his holy life and patient devotion and untiring energy, Bishop Feild—'the guileless saint,' as he has been called. The labours of this good man were, indeed, truly apostolic; from one scattered station to another, by sea or by land, in journeyings often in cold and weariness and every kind of privation, he carried on his work.

It is remarkable that in the second year of Bishop Feild's episcopate the principal church of St. John's and part of the city were destroyed by fire; and now, alas! the beautiful cathedral, for which he collected about £25,000, has been burnt down by the fire of July 1892, and the colony had hardly recovered from this shock before it was overtaken by another great calamity—the failure of its two banks. This disaster has so paralysed the means of the inhabitants that they have been greatly hindered in the restoration of their Cathedral. But the greatest need of the Diocese is help for the 'Clergy Sustentation Fund,' for which the present Bishop is now earnestly pleading.

Not only is the Bishop of Newfoundland responsible for the spiritual oversight of the Bermuda Islands, in mid Atlantic, but also for the far more inaccessible regions of Labrador, where in cold, and loneliness and hardships of every sort, devoted missionaries—such as Mountain, Gifford, Temple, and others—have toiled incessantly 'all for love and nothing for reward,' to provide for the needs of the toilers of the deep. One cannot read of their labours without wonder and admiration, and the earnest hope that in those poor and scattered regions more helpers of the Church may be forthcoming, if only to cheer those who are working so nobly against tremendous odds.

Newfoundland is a Crown colony, and has a Governor and Parliament of its own. It is not included in the Dominion of Canada and the Diocese is an 'Independent Diocese.' It is emphatically a land of fishing and fisheries—chiefly cod, seal and herring—and at last, after many years of apathy, the Church is rousing herself to answer to the Divine call that breathed so many centuries ago from the lips of the Master amongst the boats and nets of the Sea of Galilee—'Come ye after Me and I will make you fishers of men.'

Appendix.

A.

It may be interesting to note briefly here that there are no less than eight Bishoprics of the Anglican Church founded amongst the British possessions in the West Indies, namely: Guiana, Antigua, Barbadoes, Jamaica, Nassau, Honduras, Trinidad, and the Falkland Islands, forming the Province of the West Indies, under the Archbishop of Jamaica as Metropolitan.

In the South African Colonies the Church is represented by the Bishoprics of Capetown and Grahamstown, St. John's Kaffraria and Blœmfontein, which include the area of Cape Colony, and its annexations. The Diocese of Natal comprises the Colony of Natal, and the Missionary Bishopric of Zululand comprises the Colony of Zululand and other lands besides. In West Africa the Diocese of Sierra Leone comprises the Colonies of Gambia, Sierra Leone, and Gold Coast.

The Crown Colonies of St. Helena and Mauritius have each their Bishopric. All these, with the exception of Mauritius, form part of the Province of South Africa, under the Archbishop of Capetown.

Of the ten Indian Bishoprics three are Missionary. The recognition of the need of a native Indian Church was strikingly brought forward at the C.M.S. Centenary by the Rev. Ihsan Ullah, a former Mahomedan, from the Punjab, who said that 'India needed a Church of India to be planted there and not a Church of England, though that Church of India should be in communion with the Churches of England and America. They wanted the Eastern Christ in His Eastern garb for an Eastern people, in order that the natives should no longer think of Christianity as an English religion.'

B.

The following list of books may be useful to those who may wish to fill in by study any of the preceding outlines:

THE LIFE OF BISHOP TYRRELL. Boodle. Wells Gardner, Darton and Co. 7s. 6d.

THE STORY OF AUSTRALIA. Flora Shaw. Horace Marshall. 1s. 6d.

THE STORY OF THE AUSTRALIAN CHURCH. Symonds. S.P.C.K. 2s. 6d.

AUGUSTUS SHORT, FIRST BISHOP OF ADELAIDE. Whittington. Wells Gardner, Darton and Co. 7s. 6d.

LIFE OF BISHOP SELWYN. Tucker. Wells Gardner, Darton and Co. 12s.

LIFE OF BISHOP PATTESON. C. M. Yonge. Macmillan. 12s.

LIFE OF BISHOP JOHN SELWYN. By F. D. How. 7s. 6d. Isbister.

NEW ZEALAND. THE LONG WHITE CLOUD. Hon. W. P. Reeves. Horace Marshall. 6s.

THE LIGHT OF MELANESIA. Montgomery. S.P.C.K. 3s. 6d.

AMERICAN COMMONWEALTH. Bryce. Macmillan. 2 vols. 12s. 6d. each.

CANADA. Bourinot. (Story of the Nations.) T. Fisher Unwin. 5s.

THE MACKENZIE RIVER. Bompas. S.P.C.K. 2s.

EASTERN CANADA AND NEWFOUNDLAND. Langtry. S.P.C.K. 3s.

LIFE OF BISHOP FEILD. Tucker. Wells Gardner, Darton and Co. 5s.

JOHN AND SEBASTIAN CABOT. Beazley. (Builders of Great Britain.) Fisher Unwin. 5s.

PIONEERS AND FOUNDERS. C. M. Yonge. Macmillan. 6s.

LIFE OF BISHOP SMYTHIES. 4s. 6d. Central African Mission

CHURCH WORK IN BRITISH COLUMBIA. Longmans. 5s.

FRANCIS PARKMAN'S WORKS. Macmillan and Co.

PIONEERS OF FRANCE IN THE NEW WORLD.

THE JESUITS IN NORTH AMERICA.

LA SALLE AND THE DISCOVERY OF THE GREAT WEST.

THE OLD REGIME IN CANADA.

COUNT FRONTENAC AND NEW FRANCE UNDER LOUIS XIV.

A HALF CENTURY OF CONFLICT. 2 vols.

MONTCALM AND WOLFE. 2 vols.

THE CONSPIRACY OF PONTIAC AND THE INDIAN WAR AFTER THE CONQUEST OF CANADA. 2 vols.

THE OREGON TRAIL.

7s. 6d. each volume.

THE YEAR BOOK OF THE CHURCH OF ENGLAND. S.P.C.K. 3s. 6d.

S.P.G. REPORT FOR 1898. Society's Office, 19, Delahay Street, Westminster; containing Map of Anglican Bishoprics.

SPIRITUAL EXPANSION OF THE BRITISH EMPIRE. S.P.G. 1s.

C.

The following are some of the Associations working in England to sustain the Anglican Church in India and the Colonies. For the names of the Commissaries of each Diocese see the Year Book of the Church of England (S.P.C.K.).

Australia, New South Wales, Diocese of Riverina—

Association of Prayer and Help. Secretary, Rev. E. G. LINTON, Crymlyn, Bournemouth.

Diocese of Grafton and Armidale—

Dépôt for Church Fittings, Books, &c. Miss K. OGILVIE, 1, Observatory Avenue, Campden House Road, Kensington, W.

Diocese of Brisbane, S. Queensland.

Brisbane Cathedral Building Fund. Treasurers: Lord ALDENHAM, W. LATHAM, Esq., Q.C. Secretary, Church House, Westminster, S.W.

Western Australia, Diocese of Perth—

Secretary, Rev. W. FIRTH, Patricroft Vicarage, Manchester. Editor of 'Perth Quarterly Magazine,' Miss J. E. MAURICE, 214, Portsdown Road, London, W.

Canada, Diocese of Qu'Appelle—

Secretary, Rev. Canon LIDDELL, Welton Vicarage, Daventry.

Diocese of New Westminster, British Columbia—

English Committee, New Westminster Diocesan Fund. Hon. Secretary, Miss SPARK, 38, Bolton Gardens, London, S.W. Hon. Treasurer and Editor of 'New Westminster Quarterly Magazine,' Mrs. JEROME MERCIER, Kemerton Rectory, Tewkesbury.

Diocese of Newfoundland—

Newfoundland Appeal Fund for Support of the Clergy. The Bishop of Newfoundland, London and Westminster Bank, Lothbury, E.C.

West Indies, Diocese of Jamaica—

Jamaica Church Association in England. Hon. Treasurer, W. G. KLEIN, Esq., 4, Belsize Park, N.W.

India.

Diocese of Calcutta—The Office, Church House, Westminster, London.

Diocese of Bombay—Poona Mission. Secretary, Miss BENGOUGH, 155, Sloane Street, London, S.W.

Diocese of Lahore—Deaconess Fund. Hon. Treasurer, ARTHUR WILSON, Esq., 37, Lexham Gardens, London, W.

Diocese of Rangoon, Burma.—Rangoon Diocesan Association. Hon. Secretary, Lt.-Col. H. R. SPEARMAN, 8, Grange Road, Ealing, W.

S. Africa.

Diocese of Capetown—Capetown Diocesan Association. Hon. Secs., F. JACKSON, Esq., Crowborough; F. M. JONES-BALME, Esq., The Close, Ambleside.